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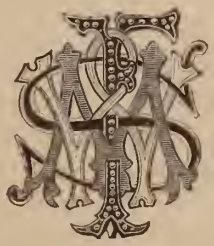

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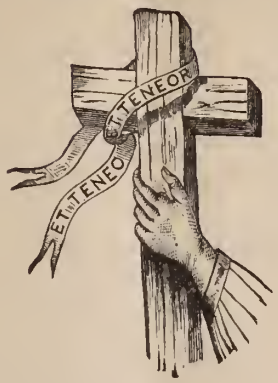

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Abroad.

JAPAN.

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it"

These words are as true now as when the apostle wrote them eighteen hundred years ago, and while in Japan harvest has seemed to follow seed time more quickly than in other mission fields, yet the same patient planting and watering and cultivating are necessary, and probably more watchful care in weeding, for the eagerness of the Japanese to learn and adopt foreign customs and modes of thinking has been in many cases a snare. Infidelity in various forms has been as active as Christianity, and many of the educated young men of Japan who have learned the absurdity of Shintoism and Buddhism are apparently as far from the kingdom as those who are still immersed in these superstitions.

The restrictions on foreign residents still continue, so that while our missionaries can go from place to place, and are not forbidden to preach and teach, they must continue to reside only in the dis-

tricts allotted to foreigners by treaty, and there is such a prevailing feeling of distrust among the native inhabitants, both of foreigners and of the government, that the news of a revolution would be no surprise to many of the residents. What effect this might have on our missionaries we cannot tell, but they seem to have gained the confidence and respect of the Japanese, and as they are under the eye of Him who has the hearts of kings in His hand, we can safely trust them in His keeping.

From a recent letter from a missionary of a sister denomination we take the following extract in regard to a proposed revision of the Japanese treaty with foreign powers:

"The Japanese Government has completed its arrangements for the revision of its treaties with Western powers. The revision is to take place at Tokio. . . . Foreigners in Japan desire the extension of foreign trade and the removal, or at least a modification, of the present inconvenient and irksome restrictions on foreign travel in the interior of the country. The right of residence, outside the treaty ports, is not now demanded by foreigners, and probably will not be insisted upon, while the present extra-territoriality clause is retained in the treaties; but it is felt that under a judicious passport system improved facilities for foreign travel in the interior might be granted by the Japanese Government, greatly to its own benefit and to the convenience of foreigners who for purposes other than those connected with trade desire at times to itinerate through the empire. A meeting on the subject has recently been held in Tokio, and a committee appointed to prepare a memorial with regard to it for presentation to the American and British ministers who will act for their respective governments at the convention to revise the treaties. It is thought that at least two more Japanese ports will soon be opened to foreigners for purposes of residence and trade."

PROGRESS.

It is impossible to estimate with accuracy the amount of progress made in a year. We have to report no increase in the number of our missionaries, but several native assistants have been added to the list of laborers, three churches have been organized, the number of preaching stations has been increased, six church buildings have been dedicated, and more than two hundred adults added to the church. An interesting and very encouraging fact is that the Japanese Christians have themselves sent out helpers, and under-

taken to support the work in some of the outstations. The girls' schools in Tokio and Yokohama, which are the centres of special interest to our own workers, have been carried on successfully during the year.

TOKIO.

The boarding school at Tokio under the care of Mrs. True, Miss Gulick, and Miss Eldred is full; a number of the scholars are professing Christians, and several are inquiring the way. The two unmarried ladies do most of the English teaching, while Mrs. True conducts Japanese Bible classes and cares for the pupils in various ways out of school. Their work could be enlarged greatly if we could only send them more helpers, so that those ladies could give more time to studying the language, and thus largely increase their usefulness. There are no doubt among our readers many earnest Christian women ready to say, "Send me," but where shall we find the woman who will say, "I will equip and send a lady to Japan, and support her there a year while she gives her whole mind to the study of the language"? There are surely women in our Presbyterian Church who have the means to do this. Shall we not pray that God may give them the desire thus to preach the gospel in Japan? In making an earnest appeal for at least two more ladies at Tokio, Mrs. True says:

"We need just such work as women can do in the churches; *men cannot do it.* These poor ignorant women are taken into the churches knowing very little about the Bible, and but few of them able to read it for themselves, far less understand it, and if they have no instruction beyond what they get from sermons on the Sabbath, what can we expect from them in the way of growth and usefulness? We need to see them in their homes, and to teach them in classes during the week and on the Sabbath. I have arranged to spend three afternoons each week in Bible classes for women and one at least in visiting Japanese families. The others I feel are needed at home. Miss Youngman gives the greater part of her time to looking after and instructing the children, to which work she feels especially called."

YOKOHAMA.

Miss Marsh's day school at Yokohama has averaged about fifty in attendance during the year, and she has been doing a valuable

work in visiting, with native Christian women, among the families represented in her school.

Mrs. Ballagh, while continuing to assist her husband in the boys' boarding school, has carried on an interesting work among what may be called the street Arabs of Yokohama, the children who, while their mothers are at work in the "tea firing houses," spend their days in the street with their baby brother or sister strapped upon their backs. In a late letter she says:

"I must add a word about our 'ragged school.' It has continued without interruption (except the holidays) for nine months. The children have made better progress than I dared to expect under the circumstances, and we hope to get a house near the great centre of tea firing houses, so that a larger number may be instructed. I am going to try to get money here to carry it on, for I could not think of asking a Board burdened with debt for it, as it is not a work which promises so much fruit as most others. Our plan is to have accommodation for a hundred children, and try to get the mothers on Sunday to teach them the Bible also. It is a great undertaking, and unless the Lord move the hearts of both employers and employed greatly, it will be an utter failure. Please give your most earnest prayers for this large and neglected class. Not less than three thousand persons are engaged in these tea houses."

LETTER FROM MRS. MARIA T. TRUE, TOKIO.

I want to tell you about a visit to the three stations of our American Board friends. I was very tired in March, and as my prospect for a long rest in summer did not seem good, it was thought best for me to take a trip then. Miss Gouldy, who had been staying with us for a time, and who was about to return to her home in Osaka, urged me to go with her. It seemed impossible to leave home, but my better judgment urged and I concluded to go.

My good servant T., who has been with me ever since I have been in Tokio, took minute directions about all the household cares, and the other care-takers promised to look very closely after the girls, and it was so arranged as not to leave very much extra work for Miss Eldred and Miss Gulick.

March 13, Miss Gouldy and I started with no servant and very little baggage, for an overland trip of about three hundred and twenty-five miles to Kiyoto. We hired conveyances by the way (most of the way *jinrikishas*), and had no difficulty in dealing with the various persons along the route. We were eight days on the road. Of course the native hotels and other inconveniences were taken into the account before we started. On the whole we had a

good journey. It was a thorough rest as well as very laborious. You understand, I am sure, how it could be both.

We rode from seven in the morning to seven or eight at night, except about thirty minutes for dinner, slept on the floor, and used mainly native food. The necessity was laid upon me, and I tried as far as possible to leave wearing care behind, and it is but right to say that our Father did to an unusual degree take away my burdens, and gave me much refreshment for soul as well as body and mind. It was blessed to be almost all day alone with God. To be sure there were crowds around us much of the time, but I was able to forget them and feel as much alone as I have sometimes done in my own room.

We often spoke to those who came near when we stopped for the men to rest, and I had tracts to leave whenever it seemed best, but except in three instances I avoided any protracted conversation by the way. I felt that my first duty was to rest.

Our route brought us within a few miles of O C——'s new home, in a city about three hundred miles from here. I left Miss Gouldy to rest while I went to visit her. I sent the coolie to find if we were at the right place, and when her maidservant who went with her from her father's house, and so had often seen me here, caught a glimpse of my face she ran in to tell O C—— who was waiting, and in an instant she came out weeping for joy, and during my stay that afternoon she could scarcely restrain her tears. The poor child was homesick and lonesome, but after all I was pleased to hear her say that her husband and his father were very kind to her, and that she hoped God would enable her to lead them to the Saviour. We talked as long as I could stay, and then I went away leaving her in tears. Her husband's father was as pleased to see me as a dear friend would have been, if his face and words did not deceive, and nothing would satisfy him except to prepare a feast and fill my hands with presents when I went away.

On my way to the hotel where I left Miss Gouldy, I called to see two young men from Tokio who are there preaching. They were also very glad to see me, and said they could understand a little how I must feel to be so far from my dear friends in America. They, with two other Christian brothers, called at our hotel three miles distant, in the evening, and soon after they arrived O C—— and her husband entered, and we had a delightful prayer meeting. This visit comforted me greatly concerning O C——. She is being greatly tried, but I believe God will bring her out of the furnace purified. We have a great work to do in looking after and helping these scattered lambs of the flock.

I want to more than double my time, strength, love, all. With pen, personal presence, prayers, in every way I come short. God

keeps us low in the dust because of our inability to do what is just before us and seems so necessary.

But we went on and reached Kiyoto Saturday night. It was delightful to meet warm-hearted Christian friends in a dear Christian home. The "Kiyoto Home," as they call the building for the girls' school, is very large, will accommodate seventy-five girls and four ladies easily. The lot on which it stands is about four or perhaps five times as large as ours, and the whole place is delightful. The school is yet small, only about seventeen girls in it. I spent a wonderfully restful, precious week there. Miss Starkweather, the lady in charge, is an exceedingly devoted, earnest worker, and it did my soul good to talk over our work with her. There is so much that I would like to say about what I saw there, that I do not dare commence to say anything.

I went from there to Osaka, and there visited schools and churches, went to meetings for women, and visited some of our people who have drifted into that part of the country. A delightful week passed rapidly away there. We did enjoy talking over various plans for work, and I am sure it was profitable for me.

Then I went to Kobe and saw the friends and the work there. That is their oldest station in Japan. The new church, just completed, was well filled on the Sabbath, the Sunday-school full, the prayer meeting well attended. I went to two meetings for women there. The girls' school is not as large as ours, but the accommodations are better on the whole. The school seems to be well managed and a great blessing.

I returned by steamer and reached home April 12. So in one day less than a month I was able to accomplish what I have been greatly wishing to do for more than two years. The stations of the American Board in Japan are well manned and much good work is being done. A new station has been opened at Okayama. Seven foreign workers are sent there at once. But what interested me especially was the work done by the ladies. At those three stations there are eleven single ladies, and all of the missionaries' wives are either working or studying the language.

MISSIONS IN INDIA.

VI.—ENGLISH EDUCATION IN INDIA.—CONCLUDED.

THE statistics of the Educational Department of India show that at the present time upwards of six thousand young men go up annually for the entrance examination of the Calcutta and other universities. These youths are examined as to their knowledge of the English of such standard works as Milton, Shakespeare, Chaucer, and Carlyle.

Now it is quite impossible that these thousands of young men should read so much of English literature, and be subject to the powerful influence of their European and other Christian teachers, and not be greatly shaken in their faith in the religion of their fathers, not to say influenced favorably toward Christianity thereby. And such is the case. Indeed it may be safely asserted that no young man remains two years in any mission or government school without losing respect and affection for the religion of his fathers. This is so patent to the Hindoo and Mohammedan priests, and their orthodox followers, that private schools have been established by them in many places to secure the advantages of the English language, while isolating the youth from Christian influence. But this attempt to escape the influence of English education is not likely to be fraught with much success. There is scarcely any doubt that English education and contact with Englishmen is doing more to undermine the caste system, and indeed to destroy the foundation principles of Hindooism, than anything else, the gospel of Christ alone excepted. However, while the influence of English is thus adverse to the systems of false religion and superstition, it would be a mistake to suppose it always favorable to the cause of Christ.

As science is sometimes perverted and made subservient to the cause of Satan in the world, so English education may be made to advance the cause of Anti-christ in India. The same key that unlocks the treasures of Christian knowledge and science in English literature, also unlocks the door to all the infidel and atheistic ideas and opinions of Occidental unbelief. Accordingly the influence of English literature in India has not only been in the direction of overturning the foundations of Hindooism and of Mohammedanism, but also in the direction of overturning everything of a religious nature whatever—Christianity included. With many, the doctrines of Comte, of Huxley, and Darwin are more popular than those of Christ. Others of a more serious turn of mind fall in with the views of Theodore Parker, or being progressive they construct an eclecticism of their own, drawing their moral stock largely from the Bible. The missionary is compelled to combat the ordinary objections of European unbelievers as to the inspiration, genuineness, and credibility of the Scriptures, the doctrine of the atonement, the Sonship of Christ, the future state, etc. With the educated, his effort is not so much to commend the Christian religion as the true religion, as to show the need of a religion at all. His hearers may calmly and frankly admit the superiority of Christianity to all other forms of religion, but at the same time deny the need of any religion; or where the need may be admitted, it is only as the ghost stories are needed to frighten naughty children from places of danger!

The progress of English education in India is therefore working a radical change in the intellectual and moral condition of its people. The work of the missionary is helping on this work, and he finds himself compelled from time to time to change his tactics to suit the new conditions being introduced in the contest. The same battles for truth fought over and over again in the West, are being fought and will be fought over and over again in the East. But is the result doubtful? Let the history of Christian conquest in the past give the answer. The introduction of English into India has stirred up the latent thought of great nations in India. The gospel courts thoughtful consideration. The result must be victory for TRUTH!

PADRI SAHIB.

NEWS FROM THE FIELD.

MISS BELLE CALDWELL, BANGKOK, SIAM,

writes May 7, 1879: "Notwithstanding the fact that my co-workers, Mr. and Mrs. Van Dyke, had not returned from China, I began school promptly on the first of May, and I am at present alone on the upper compound with only the natives around me. We reopen school under circumstances the most favorable. My own health is almost perfect. God has heard and answered the prayers of friends at home, and those offered on this foreign field in behalf of Tuen, my assistant, who feared that she must for a time give up teaching, and she is now quite recovered. We take up our duties with thankful, prayerful, hopeful hearts. 'The Lord hath done great things for us, whereof we are glad," and will He not continue to bless us? The pupils are gradually gathering from their different heathen homes. There will be a few changes, new pupils are being entered and pledged, while the time of one or two of the oldest having expired, trusting them to God we send them forth into the world, praying that God will keep them from the evil that is therein.

"The days are as ever, bright and warm. A few showers, heralds of the coming rainy season, have lately fallen. Troubles of a very complicated nature, between England and Siam, are brewing. How will it terminate? Will England take possession of Siam? Will there be a serious difficulty? Rumors of different character are afloat. We can only watch and pray, leaving these things to a higher power. The excitement attending the arrival, six days visit, and departure of the Ex-Presidential party has subsided. We Americans were pardonably proud of the manner in which they were received, entertained, and honored by the King and his subjects. May God bless this visit to His own honor and glory!"

Miss Cort, Petchaburi, Siam.

April 25, 1879.

We have nothing but good news to send you again. God's work cannot stand still. On the first Sabbath of this month we received twelve additions to our church, all of them converts, except one little boy who was consecrated to the Lord by his parents. Six of these were pupils from the school, and one of the others is a servant, for whom many prayers have been offered up, and now he is one of God's children and we are glad of it. The Spirit is with us continually, hardly a day goes by without some one is told personally of the way of life, and many hearts are full of thought, and longings for a better hope.

We have just had a terrible fire. Nearly half of the very best part of the city was burned. There are hundreds of homeless and houseless ones. I hope they will be ready to let their children come to our boarding school. The fire began about two o'clock in the afternoon, and as nothing was done to stay the flames, they swept everything before them. The poor, frightened people gathered what they could and fled for their lives. Those who had boats hurried their valuables into them and floated down the river. Those who had none were compelled to see their all burned up. Some merchants unable to save their goods told the crowd to take all they could; they helped themselves liberally till they had to retreat before the fire. Others closed up their shops and said that everything could burn up together. We are all safe, and none of the mission property was destroyed. It will be years perhaps before the city recovers from this loss.

Mrs. Eddy, Sidon, Syria.

June 3, 1879.

Abou Negeib, the steward of our seminary in Sidon, has been called to render up an account of his stewardship. I trust he has done it with joy, for we have reason to believe that he was "faithful in all the house," faithful to the trust committed to him. Nor was this a slight one. The laying in of the yearly stores, purchasing for the supply of daily wants, the providing and preparing of food for the teachers' table devolved upon him, with many minor duties. The interests of the school were closely watched and looked after by him. In the coming and going of the pupils at the commencement and closing of the term he was at his post early and late. All intruders were kept out, he knew who were to be admitted and who not into the walls of the institution. I often and often told him he was our *natoor* (sentinel).

He has been connected with our family since 1863, and with the seminary since 1875. While with us we trust he was born again

by a new celestial birth, he bore about with him "the marks" of this great change; from being quick and passionate he became patient, gentle, forbearing.

While mourning for him our hearts are drawn out in the tenderest sympathy for the bereaved ones. A young wife widowed, the three little children made fatherless. For these we ask that your prayers may ascend to Him who has promised to be a "God of the widow and the fatherless."

Mrs. Murray, Chenanfou, China.

If Christians at home could only realize how much we need their sympathy and their prayers, there would be more heart in the prayers so often offered for "the nations that sit in darkness."

I have taken a few girls to teach. I have had some trouble in getting children, because the people are very much afraid of us foreigners, and tell many false and ridiculous stories about us. There is more difficulty in starting a school for girls than for boys. . . . Three girls who are with me came last year and are making quite rapid progress in their studies. Others are also doing nicely. I think we have every reason to feel encouraged. We are sowing the seed of precious truth in the minds of these dear children, and we implore you to unite with us in earnest prayer that it may spring up and bear much fruit in their hearts and lives. One girl said to me, "We never knew there was a God or a Jesus to love until you told us."

Mrs. Crossette has a promising school for boys. Having these children connected with us gradually opens the doors which are at present closed against us. We have called on several different families, and wherever we have been they have received us kindly. One of my neighbors I have visited many times. Going into our yard soon brings many persons to see the great curiosity and to hear a foreigner speak. Many women come to see us in our homes, and by that means we have opportunities of speaking to them of a Saviour. Our helper's wife was baptized last fall. She is the first to come out on the Lord's side. I think two or three others are hesitating about taking this step. The work all around us is opening, the country especially seems very hopeful. We need more workers here in this inland station. The fields are ripe for the harvest, but reapers are few.

Mrs. Leaman, Hangchow, China.

May 2, 1879.

We left our home in Hangchow almost six weeks ago, and expect to return to it in less than a week. I have travelled in that time about eight hundred miles, some six hundred of which was

done by native boat. Our boats here are not nearly so large or comfortable as those we had at Canton. We were almost three weeks in reaching Nanking, a distance of from four to five hundred miles. We went a little out of our way to buy our stores in Shanghai, as in Hangchow we have no foreign goods or stores of any kind.

We found our three native Christians in Nanking very glad to see us, and they tried to do all they could to make us comfortable. We went at once to the house which our mission has rented, and where my husband lived when he was stationed in Nanking. It is a little native house, very poor indeed, and reminded me of some of the poor tenement houses that I used to find my mission school pupils living in, when Chicago was my home. Then it is not in a healthy location. We do not fear hardships, we expect them, but we do wish to get a place where we can keep well.

I like Nanking very much. Its streets are wide, and cleaner than those of Canton. It has been a grand city in its glory when it was the capital of China. Its wall is twenty-five miles in extent, sixty feet high, and thirty feet thick. The top of the wall has been paved with two layers of good burned brick. The houses seem all to be built of stone or brick, while those of Hangchow are built mostly of mud, or earth mixed with little stones. We were there over two weeks, and went where we pleased, and were treated very kindly by all. Mr. L. said it was quite different from the treatment he received four years ago when he came to rent the house we lived in while there. He was not able to enter the city, but rented the house through a native Christian. When he went to settle there a few months later the officials tried hard to have him leave the city, and nothing saved him but our good treaty with China. Now doubtless the officials like us no better, but they let us alone, and the people treat us civilly, and seem willing for us to remain.

Before Mr. L. left Nanking we had five professing Christians there, but two of them have since left for other places. On the last Sabbath evening we were there, we commemorated the Lord's Supper in our little sitting-room, with eight native Christians and two English ladies who are at present doing mission work there. At this time two were added to the church, a woman and a bright boy of twelve years. The woman then presented her one child, a year old, for baptism. Thus again we have our five members in Nanking. The other three natives belong to the English mission represented by the ladies mentioned.

I had many women to see me while in N., and our congregation on the Sabbaths was more than two-thirds native women. They are not so secluded as the women in Canton, but came freely into our chapel where the men were, seeming not to care in the least.

At Home.

ONE HUNDRED THOUSAND DOLLARS.

WHAT IT MEANS.

In a secular newspaper it would probably mean an occasion, either suggested or reported, of making or of spending that amount of money. According to the mind of the reader, would it be hailed with joy, read with interest, enviously regarded, passed by with indifference, or made the foundation of action, or at least of hopeful dreams.

To every one of the readers of *Woman's Work* this heading on one of its pages means a message. That it may not by any individual of them be read with only passing interest or with indifferent languor, is the wish and prayer of those who now appeal to them. The starting point is an action of the representatives of the Woman's Foreign Missionary Society, at the grand meeting held on behalf of Foreign Missions in connection with the General Assembly at Saratoga in May, 1879. With the inspiration of that occasion upon them, the pressure of the great work abroad growing ever more irresistible, and remembering that this year closes the first decade of our history as a society, we could do no less than say in the presence of the women there assembled, "God helping us, the Woman's Foreign Missionary Society will raise $100,000 in this year!"

Every one who reads this, had she been there, would have risen with the multitude to approve this resolve, and thereby signify their purpose to do what they could to carry out its object.

It was easy enough at that enthusiastic, delightful meeting, to determine to do thus and so. It was not hard for those who were there, and whose souls were stirred within them, to sanction this advance. It would have been difficult *not* to have been carried along on the wave of earnest feeling which swept over that company of women. And it may have been easy for those who since then have read or heard of this action, to think of it, as they sit comfortably in their rocking-chairs, with gratification or admiration to say, "That is well. I hope it will be done. It certainly ought to be done."

But we tell you to-day, as you read these words, that we who that day set this aim before our own eyes, and those of our fellow-workers, *knew what we were doing*. We knew well that it would take hard, persistent, faithful, prayerful work to accomplish that

end. We knew that there might be times when it would look very much as if it would not be accomplished; as if, falling short of it, we should have to hang our heads and say, we tried, and failed; we were weaker and poorer than we thought.

But we knew too, that through these times, and through all the labor and weariness of the year, the Arm which had upheld us ever since we began to do this work for God, would be strong to lean upon—that the Ear which had never yet been closed to our yearning cry, would be quick to hear our appeal for help and guidance—that the Hand whose gentle restraint and timely support had been ours in all our experiences, would not fail us now. So it was not strange that we were strong while conscious of our weakness, and fearless while aware of the difficulties which might be in our path.

Will you not help us, *you who read this*, to verify our trust, and fulfill our purpose? Will you do what you can to make this, our tenth year, a glorious one, carrying along its course blessing and inspiration to the Board of Foreign Missions and to ourselves, joy to our missionaries' hearts, and a record of great advance into the enemy's country, up to the palace of the King?

This aim of $100,000 for the year does not mean a seeking of large donations or bequests of thousands or hundreds of dollars from a few individuals. Desirable and encouraging as such benefactions are, we would not look to these as the main dependence in an effort like this. Rather would we have the *littles* from a great many loving, prayerful, consecrated hearts. We want the dimes, and the quarters, and the dollars, which by self-denial (we call that not a *sacrifice* that is done in love for a beloved object) *you* can give to this work, beyond what you ever gave before.

We want every separate portion of the work as assigned to be freely supported as pledged, and then a small (or large) sum from every auxiliary and band—remember that these are made up of individual members—put into the treasury for the general object of advance on mission ground. For it is not the MONEY which is the end and consummation of this effort. Ah, no! never think or act as if that were so. If that were all, there would be a terrible emptiness and hollowness about it, and the very life and soul of the whole, that which links it to the throne of God, and fills it with the breath of the Spirit, and brings the smile of the Redeemer upon it, would be wanting.

It is the heathen world and its crying needs, and the salvation that will still those cries, and satisfy the hungry souls, and lift them up to heaven, that we have to do with. It is to help to bring these two together, the perishing ones and the salvation ready for them, that we want this sum of money. This is a means, not the end.

We entreat you, therefore to fix your eyes and your thoughts

upon the real *end* as just indicated, and, never losing sight thereof, do your utmost to furnish the means. And do not wait till next March or April, when the close of the year is at hand, when there is pressure on every side, and time is short, and appeals produce hasty, impulsive effort. With calm, earnest thoughtfulness decide NOW what it is your duty and no less your privilege to do—how to proportion your gifts to your possessions; what is the "tithe" which God bids you "bring into the storehouse" in order that He may send the blessing. Settle the matter under His eye—the dear Master's gentle eye, fixed upon you to see whether you will really give Him all that is His, or withhold a part—the Spirit's searching eye, penetrating all disguises and excuses, and discovering the naked, absolute truth of your soul in this matter.

May the Lord so speak to your heart this day, that you cannot but hear and obey!

NEW CASTLE PRESBYTERIAL SOCIETY.

A MEETING for the organization of the Presbyterial Society of the Presbytery of New Castle, auxiliary to the Woman's Foreign Missionary Society, was held at Dover, Del., on June 11. Miss Loring and two of the officers of the General Society were present. Miss Loring, after a few brief remarks, called the roll of delegates and read the constitution for a Presbyterial Society. The constitution was adopted and officers elected. The organization was completed, making forty-one of these desirable societies in the work for foreign missions. Mrs. De Heer of the African mission was present, and gave an account of the native African and her home-life in that country, which was exceedingly interesting and instructive.

A YOUNG LADIES' PRESBYTERIAL SOCIETY.

ONE of our good workers writes:

"The Young Ladies' Presbyterial Society is now fairly under way and has made a very good beginning. We had long been wishing and hoping that the young ladies would become more interested in foreign mission work, and now find that they were only waiting for the right impulse to set them to work. We are specially anxious to enlist the 'society' girls too, who have time and talent and means at their disposal for many social and literary duties, and now and then for a fashionable charity, but seem to have so little of either for church work, and none at all for foreign missions. In many cases I believe they are wrongly judged, for the effort we are just making has shown some of this class ready to work."

FRANCES RIDLEY HAVERGAL.

THE words of the remaining "Marching Orders" come to us with a new and sacred meaning, as we realize that their writer has passed to her glorious rest. She had hoped to write one paper for each month in this year, to be published simultaneously in an English periodical and in our *Woman's Work*. She was able to finish only nine of them, but how complete are these nine! How does the one in this number take us into the very presence of the King whom she was so soon to meet!

On June 3, at a little village near Swansea, in South Wales, where she had been spending the winter, the summons came, and found her not only ready, but delighted to go. "How splendid to be so near the gates of heaven!" was her exclamation a few hours before her death.

Her sister writes in the London *Woman's Work:* "My brother and self took her to the churchyard of her birthplace, Astley, Worcestershire. There, in her dear father's tomb, under the grand old fir, we laid our sister to rest in sure and certain hope. The sun shone out after heavy storms, and the little birds burst forth, and so her sunny life and death ended with an Alleluia!"

The simple, trustful Christian life of Miss Havergal gives us the key to the charm of her writings. For her to live was Christ, and her talents were entirely consecrated to His service. One cannot read her words of prose or verse without feeling the intense earnestness and joyousness of her faith, nor without longing for a life more Christ-like, such as was hers. Through years of physical weakness, some of them of suffering, she rejoiced constantly in the goodness of her Lord, and welcomed every opportunity for doing His will. The following extracts from one of her characteristic letters give us a glimpse of herself.

In reply to a letter written in 1874, asking her to contribute to *Woman's Work*, she wrote from Switzerland, where she had gone in search of health: "As for your request, my will is better than my power. I find it simply impossible to write all I am asked to write, especially as I am never very strong, and often incapacitated from writing altogether. And yet I am always sorry to seem disobliging, and so I try to *divide*, and give a little here and a little there, when I should like to give much to all. Besides I feel it a very great privilege to have such opportunities of speaking to so many by pen. . . . I have no MSS. out here, but I enclose you meanwhile some little verses written a few days ago, trusting that our beloved Master may let them be a little message to some of His dear children to whom He is indeed always 'enough,' if they will but *let* Him come and satisfy them. . . . Sometimes I feel almost

bewildered with wondering at His goodness. I cannot imagine why He is so *very* good to *me*. Don't you think He is drawing the hearts of His own ones much more closely together everywhere of late? We *do* love each other, we who love Jesus, whether we meet or not personally. I am so glad to hear that I have friends across the ocean; how I should like to come and see you all some day!" The next year was one of continued illness. At its close she wrote: "My present feeling is that those who are never ill are most to be sympathized with! I would not have missed this silent year for anything."

The poem referred to was published at the time, but we repeat it that it may be again a "little message" to some of God's dear children.

ENOUGH.

I am so weak, dear Lord! I cannot stand
One moment without Thee.
But oh, the tenderness of Thine enfolding,
And oh, the faithfulness of Thine upholding,
And oh, the strength of Thy right hand!
That strength is enough for me.

I am so needy, Lord! But well I know
All fullness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My least, my greatest need. And so
Thy grace is enough for me.

It is so sweet to trust Thy word alone;
I do not ask to see
The unveiling of Thy purpose, or the shining
Of future light on mysteries entwining;
Thy promise-roll is all my own,—
Thy word is enough for me.

The human heart asks love. But now I know
That my heart hath from Thee
All real and full and marvellous affection.
So near, so human! Yet Divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me.

There were strange soul-depths, restless, vast and broad,
Unfathomed as the sea,—
An infinite craving for some infinite stilling;
But now Thy perfect peace is perfect filling!
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me!

MARCHING ORDERS.—VII.

FRANCES RIDLEY HAVERGAL.

"Prayer also shall be made for Him continually."—Psalm lxxii. 15.

VERY reverently yet rejoicingly, let us accept these words exactly as they are written. Most likely we have read them with private revision of our own, and supposed them only to mean, "Prayer also shall be made *unto* Him continually." But see! there it is, "*For* Him"!

To many it may be a new thought, to some a very startling one, that we are not only to pray to our King, but *for* our King. Yet words cannot be plainer, and we lose untold sweetness by gratuitously altering them.

For whom shall prayer be made? There can be no doubt as to this. The glowing, far-reaching statements and promises of this most magnificent Messianic Psalm could never apply to any mortal monarch. Solomon in all his glory is but the transparent typical veil through which we discern the far-excelling glory of Messiah and "the glorious majesty of His kingdom." And the only word which for a moment seems to dim the clearness is this one, "*For* Him." But gaze once more, and let Love arise and come to the aid of Faith, and her quick eye shall pierce the shadow and trace new splendor through it. The more fervently we love any one, the more we want to pray for them. The very thought of the loved one is changed into prayer when it glows under the pressure of spirit.

Intercession is the very safety valve of love. We all know or have known this. There is solace and relief and delight in doing something for the object of our love; but the more our circumstances or ability or relative position hamper us and make us feel that our acts can bear but small proportion to our love (especially when gratitude is a large element in it), the more we feel that prayer is the truer and greater outlet. And when we have to feel that we really can *do* nothing at all in return for some remarkable kindness and affection, how exceedingly glad we are that we may and can *pray!*

Should there not be analogy here with the "depth and height" of the love of Christ? We have talked unhesitatingly, sometimes even a little boldly, of "working for Jesus." And even a glimpse of His "kindness and love" has been enough to set us working "for Him," as we call it. Then comes a clearer and brighter view of the "exceeding great love of our Master," and we are pressed in spirit, and all the work we ever could or can do for Him is seen to be just nothing, and oh, how we *do* want to do more "for Jesus"! Now has not our God provided a beautiful safety valve

for the full hearts of His loving children in this most condescending permission and command? Not only "To Him shall be given of the gold of Sheba," but "*Prayer also* shall be made for Him"! Yes, we may pour out our hearts in prayer for our King besides spending our lives in working for Him. And I do not know that there is any purer and intenser joy than such prayer pressed out by adoring love. There is no room for looking at self and difficulties and troubles and fears, when there is a gush of prayer summed up in "Father, glorify Thy Son"! We know that He hears this, and that we have the petitions that we desire of Him. And we go on, pleading His own great promises to the Son of His love, and rejoicing at the same time in their certainty; praying that Jesus may see of the travail of His soul and be satisfied, even in our own poor sinful hearts and lives, and in those for whom or over whom we are watching, and in myriads more; asking that the heathen may be given Him for His inheritance, and that all nations may call Him the Blessed One; and widening out to the grand prayer for Him with which the Psalm closes, "And let the whole earth be filled with His glory! Amen, and Amen." For this Psalm is not only Messianic but emphatically missionary, and so the prayer which is so graciously suggested and ordered in it is really the sum and culmination of all missionary intercession. And it is the spirit of it which ennobles and ought quite to transfigure all our missionary intercession. Let us keep the bright thought before us, that this is really, even if indirectly and unconsciously, making prayer "*for Him*;" and I would humbly say that if we take it up and so frame our petitions that they shall be directly and consciously "for Him," we shall hardly fail to find freshness of power and gladness in thus entering simply and literally this singularly bright vista of prayer which God has opened for us.

SHEAVES FOR CHRIST.

Not for myself, my God, I ask the sheaves,
Though I have toiled beneath the burning sun,
For he who asks for self, the Spirit grieves,
Losing the goal for which the race is run.

But for the harvest's Lord I make my plaint,
He who for man His precious blood-drop shed,
He who was planted, that in every saint
There might be likeness to the living Head.

May He soon see the travail of His soul,
And usher in the glorious Harvest Home,
While every mountain, every grassy knoll,
In sweet acclaim re-echo, "Jesus, come!" M. R. J.

NEW MISSIONARIES.

THE following ladies have been added to the list of missionaries of the Woman's Foreign Missionary Society; and while we welcome them most cordially, and bid them God speed in the great work to which they are called, let us not forget our part in that work, which is the *sending* them out, and the *sustaining* them afterwards by our means, our sympathy, and our prayer. For the first we need a large sum at once, as only one of these ladies is upon the ground. The others are to go out from here this fall. Mrs. Gerald F. Dale, Zahleh, Syria, under the special care of the Auxiliary Society Calvary Church, Philadelphia, Pa.; Mrs. H. M. Bacheler, Gaboon, West Africa, Presbytery of Elizabeth, N. J.; Mrs. J. C. R. Ewing, India, Washington Presbyterial Society, Pa.; Mrs. Hunter, Chenanfoo, China; Miss S. M. Wherry, Lodiana, India; Miss Fanny Perley, Mynpurie, India; Miss Irene Griffith, Woodstock, India, Olivet Church, Philadelphia, Pa.; Miss Kate McBeth, Nez Perces Indians, Lapwai, Idaho; Miss Maggie Ramsey, Seminole Indians, Indian Ter., Chillicothe Presbyterial Society.

A PLAN FOR THE YOUNG PEOPLE.

ALL churches and societies cannot do the same things. In some the forming of a regular branch requires too much machinery, too much responsibility and leadership for the material at command. There are various reasons why it is not wise and best to attempt to form them in some localities according to usual plans. Yet it is very desirable and important that the young people of every church should be trained to interest in the work of missions, and it is well to publish the various contrivances and plans which succeed in bringing them in.

A work has been going on in one of our churches which seems worth describing, because so simple and feasible that any church can adopt it. One or two missionary spirits thoroughly canvassed the church and congregation, bringing the subject face to face with every young lady. The result proved the time and effort well expended. Pledges for monthly payments were taken in any sums, even to a few pennies. Names thus secured were divided and enrolled in a number of small blank books. These books were given into the hands of a committee of young ladies who attend to the collecting, and report to the treasurer. Meanwhile the pastor is faithful and earnest in his instructions to the young people on the subject of missions, the history and progress of the work in different foreign fields, and appealing to their hearts for their help and prayers in this cause. This plan may be carried out in any church where are the one or two earnest ones with tact and skill to make

persoual visits and talks, and the zeal and energy to persevere with thoroughness, and where there is such a co-operating pastor. In these days when retrenehment is the order of the times at home as well as abroad, we must not depend upon the large contributions, but look to the thorough gathering in of the mites. H.

Zanesville, O.

MOVE SLOWLY AND CAREFULLY.

In an address before the Woman's Foreign Missionary Soeiety of the Methodist Episcopal Chureh, Bishop Simpson made the following statement: "I expect to see a great uprising of the chureh grow out of this movement, but I say to my sisters in this soeiety: Be not anxious for great results at first. Move slowly and carefully. Growth is the law of nature, not sudden development. Be diligent. Improve your opportunities. Be patient, knowing that the Master leads you onward. You are not asking for public eolleetions or for large contributious, but you are passing quietly around among your sisters, in their homes, and arranging for a small eontribution of two eents a week from every one. In this way you ean raise an amount of money the chureh never raised before for missionary purposes. And you will not only indoetrinate the mind of ehildhood with missionary zeal, but we shall find that these women, working patiently, quietly, and kindly in their households, will so stir the hearts of their husbands and sons that those who hold the purse-strings will pour out, as never before, their hundreds and thousands upon the altar of God."

TWO WANTS AT CORISCO.

First, a boat whieh will cost $340, and be a great help to the missionaries in their work. Mrs. De Heer writes: "This may seem scareely 'woman's work for woman,' and yet it all tends towards the one great end. The ladies, when uot eompelled to stay by the stuff, often accompany their husbands on their preaehing tours, thereby increasing their eomfort and usefuluess, and also meeting a number of women who might otherwise never meet a follower of Jesus of their own sex. That gives us an opportunity to tell them what makes us to differ, and that the gospel can bring them like blessings. In this way, also, we often secure girls from the different tribes for edueation and training in our sehools."

Secoud, the publication of a dictionary of the Benga language. This book is almost ready for the press, and the expense of issuiug 500 copies will be $467. Mrs. De Heer writes of this objeet, "It has beeu a dearly loved ehild, but one of much anxious thought and care. And now that it is so far eompleted, must we return without

it, and disappoint those who write us that they are anxiously awaiting its coming? We wish, if possible, to read the proof before we leave the country."

MISSIONARY OUTFITS.

One of the missionaries sends the following on this subject:

"There is a 'zeal not according to knowledge.' The whole presbytery took one missionary in charge and provided an outfit worth about $600, being twice the amount any missionary needs, and although it is elegant and beautiful, it is not suitable for her mission station, and she had to prepare some plainer dresses and underclothing after she came out. It is not necessary, indeed it is absolute folly, to have every garment tucked, puffed, ruffled, and embroidered. A half dozen suits handsomely made are enough for any one; let all the rest be plain and sensible. We missionaries, as a rule, were not accustomed to such things at home, and we do not require them here. I was out one day among the native huts, with a lady who had just come here. These huts are no better than the old cornerib on farms at home, and are surrounded with filth. My companion wore a white skirt with an embroidered ruffle. I said that it was not the best thing for such a place. 'I have nothing plainer,' she answered.

"The dear Christian women at home, out of the abundance of their hearts, give and give, many of them thinking that nothing is too good for those who go as missionaries. In one sense this is true, and God I know accepts the loving thoughts of the heart; nevertheless a little judicious economy would produce better results, and serve for the outfitting of those who cannot come for lack of funds to equip and send them."

The committee appointed at the annual meeting of the Woman's Foreign Missionary organizations of the Presbyterian Church in Saratoga will be prepared, after October 1, to furnish to subscribers a series of letters adapted to give fresh interest to the monthly meetings of the auxiliary societies. Unless in exceptional cases, such as of invalids and others who cannot have access to the monthly meetings, subscriptions will be received only from some official representative of each auxiliary, or from a lady acting for a church which has no organization, with intent to excite missionary interest and perhaps in the end secure a monthly meeting. Even two or three gathered together have the Master's promise.

Presbyterial Secretaries, it is hoped, will be able to raise subscriptions providing for churches not yet enlisted or unable to supply themselves. It is very desirable that those who have and

appreciate these facilities for our missionary work should realize and endeavor to supply the destitution in such respects of the large majority of our 5000 churches.

The subscription price is 25 cents a year (merely to cover the expense of printing and postage).

Orders, *with the money*, should be sent to the Presbyterial Secretaries, or to 23 Centre street, New York, 1334 Chestnut street, Philadelphia, or Room 48, McCormick Block, Chicago, Ill. For gratuitous distribution donations of ten cents and upward are solicited to be sent, with directions as above.

We have had some articles from *Children's Work* printed in leaflet form for the young people, making four leaflets in all, two of four pages, and two of two pages. The former are sold for one cent each, the latter two for one cent. Apply to the Editor.

Persons sending us single subscriptions in postage stamps will confer a favor by selecting *ones* if possible, or *twos* if more convenient, but no stamps of greater value than two cents.

NEW AUXILIARIES AND BANDS.

AUXILIARY.

Licking Ch., Pa., Clarion Pres.

BANDS.

Bryn Mawr, Pa., Earnest Workers.
Claysville, Pa., Aftermath Circle.
Columbus, O., 1st Ch., Mrs. Little's Band and Jesus' Little Ones.
Hightstown, N. J., Amaranth.
Moundsville, Pa., Ivy Wreath.
Nelson, Pa., Catrine.
Whaleyville, Md., Eden Gatherers.
Greeley, *Colo.*, instead of *Pa.*, as published in the July *Woman's Work*.

NEW LIFE MEMBERS.

Bair, Mrs. H. O.
Barlett, Mrs. Junius A.
Ewing, Emily M.
Lewis, Miss Evangeline L.
McConkey, Mrs. H. H.
Pelletreau, Miss Helen E.
Perrine, Lewis, Jr.
Rankin, Mrs. William
Taylor, Mrs. L. E.
Vail, Miss Mary Gregory
White, Mrs. M. M.
Wood, Mrs. J. W.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from July 1, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

Blairsville.—Beulah Aux., Miss'y, Kolapoor, $45, S. S., Coriseo boat, $10 04 ($55 04); Plum Creek, Miss'y, China, $23 50; Verona, $8; Pres. Soc., Coriseo boat, $20 05, . . . $106 59

Butler. — Fairview Aux.,

$30 04, Bd., $33 ($63 04); Middlesex $7; Mt. Nebo, $46 95; Pine Grove Ch., Mrs. H. H. McConkey, for L. M., $25; Pleasant Valley, $18 50, . . . $160 49

CARLISLE. — Chambersburg, Falling Spring Ch., Miss'y, Syria, $2 90, work, Mexico, $2 90 ($5 80); Gettysburg, S. S., Miss'y, Syria, $28 50; Harrisburg, 7th St. Ch. (of which $15 for work, Mexico), $37 60, Market Square Ch., work, Persia, $38 75; Paxton, for Syria, $22, . 132 65

CINCINNATI. — Cincinnati, 3d Ch. (of which $5 for Mexico), $40; 5th Ch., Mrs. R. Brown, for sch., Saharanpur, $50; Mt. Auburn Ch., Miss'y, Mexico, $150, Little Meredith, for Japan, 35 ets. ($150 35); Walnut Hills, 1st Ch., $53, Jewel Seekers, $4 38 ($57 38); Sharonville, $15 25, . . . 312 98

CLARION.—Clarion Aux., sch. building, Lapwai, . . 50 00

CLEVELAND. — Cleveland, 1st Ch. Aux., Miss'y, Japan, $29, S. S., work Mexico, $25, 54 00

COLUMBUS. — Columbus, 1st Ch., Miss'y, Syria, $50, 2d Ch., for same, $37 ($87); Greenfield, $11; London Aux., Miss'y, India, $12 50, Finley Bd., nat. tea., India, $12 50 ($25); Lower Liberty, Miss'y, India, $16, . 139 00

ELIZABETH. — Lamington Aux., $22 40: Plainfield, Miss'y, Brazil, $86 68, . 109 08

ERIE.—Girard Aux., . . 12 94

GENEVA.—Phelps Aux., sch'p, Saharanpur and L. M., . 30 00

HOLSTON.—Mt. Bethel Aux., Miss'y, Japan, . . . 4 77

HUNTINGDON. — Altoona, 1st Ch., $25; Bellefonte, $38 20; Birmingham, $1 40; Hollidaysburg, Willing Workers, $27 32; Huntingdon, Miss'y, China, $50, Mrs. E. Allison, work, India, $3 ($53); Lower Spruce Creek, $65 50; Milroy, Miss'y, China and L. M., $34; Port Royal, Miss'y, China, $54 55; Warrior's Mark Bd., sch'p, Kolapoor, $33 50, . $335 47

KITTANNING. — Apollo Aux., $19 12, Hopeful Bd., $3 63, Pure Pearls, $3 25 ($26); Freeport, $35, 2 Bds., $40 ($75); Leechburg, Miss'y, $25; Parker City, for debt of Board, $20: Saltsburgh $40, exp. of Miss'y to India, 186 00

LACKAWANNA. — Athens, sch'p, Syria, $12 50; Great Bend, Miss H. R. Du Bois, for L. M., $25; Honesdale, sch'ps, Beirut and Persia, $53 68; Kingston, sch., Syria, $12 16, Langcliff, $8 50; New Milford, $3 16; Plymouth, sch., Syria, $18 33; Scranton, 1st Ch., Miss'y, India, $75; Shickshinny, $10 50; Susquehanna, sch'p, Tokio, $7 72; Troy, $18; West Pittston, sch'p, Beirut, $16 27; Wilkesbarre, 1st Ch., Miss'y India, $171; Wyoming, $9 85, 441 67

LEHIGH.—Allentown Aux., for L. M., $27; Mauch Chunk Aux., sch., Syria, $32 35, S. S., $41 ($73 35), . . 100 35

MAHONING.—Kinsman, Cong. and Pres. Ch. S. S., sch'p, Allahabad, $17; North Jackson, Miss'y, Bogota, $22; Warren, for same, $21; Youngstown, sch., Mexico, $15, ... 75 00

NEWARK. — Bloomfield, 1st Ch., Miss'y, China, $100; Caldwell, scb., Canton, $30; Hanover, sch., Canton, $100; Montclair, Miss'y, California, $100; Newark, 1st Ch., sch., Syria, $154 37; 3d Ch., Miss'y, China, $99 50; Central Ch., schs., Canton, $60, High St. Ch., $74 30, Roseville Ch., Miss'y, Syria, $71 42. S. Park Ch., Miss'y, China, $50 ($509 59); less, $42 50 expenses, ... 797 09

NEW BRUNSWICK. — Amwell United, 1st Ch., sch., San Paulo, $28; Pennington, zenana work, Etawah, $5; Trenton, 1st Ch., Miss'y, Japan, and two L. M.'s,

$225; Prospect St. Ch., sch., San Paulo, $30 ($255), $288 00

NEWTON.—Asbury, sch., San Paulo, $10; Blairstown, for L. M., $27, and Blair Hall Bd., $25 ($52), zenana visitor, Lahore; Danville, $6; Deckertown, 1st Ch., $15; Phillipsburgh, zenana visitor, Lahore, $100; Stewartsville, sch., Saharanpur, $25; Pres. Soc., 64 cts., . 208 64

PHILADELPHIA. — Philadelphia, Old Pine St. Ch., Workers for Jesus, 2 B. R.'s, India, . . . 25 00

PITTSBURGH & ALLEGHENY COM.—Allegheny, 1st Ch, Miss'y, Kolapoor, $102 45; North Ch., Miss'y, Dehra, $57 76; Pine Creek, $13 40; Pittsburgh, 6th Ch., Miss'y, Brazil, $50; Shadyside Ch., Miss'y, India, $62, Bd. (of which $25 for L. M.), $50, 335 61

(The $36 55 published in August *Woman's Work*, "through Mrs. H. F. Mann," should have been from North Ch., Allegheny, for Miss'y, Dehra.)

REDSTONE. — Connellsville Aux., Miss'y, Persia, . 25 00

ROCHESTER.—Dansville Aux., Miss'y, Liberia, . . 100 00

SHENANGO.—Clarksville Aux., sch., Lahore, $50; Enon, $20, Bd., $5 ($25); Mahoning, for N. A. Indians, $14; Neshannock, Miss'y, Siam, $101 17; Petersburgh, O., $5; Sharon, 1st Ch., Miss'y, China, $13 35; Slippery Rock, for same, $13 85; Westfield, for same, $56 13, 278 50

STEUBENVILLE. — Bethesda Aux., $21, and Centre Unity, $3 45, for Miss'y, California, ... 24 45

UNION. — Knoxville, Tenn., 2d Ch., Miss'y, Japan, $16 52, Cup Bearers, $1 25 ($17 77); New Market, Miss'y, Japan, $30 25, . 48 02

WASHINGTON CITY. — Washington, D. C., 4th Ch., $3 63; Eastern Ch., $3 35; Metropolitan, Ch., $13; Western Ch., $15 35; West St., Georgetown, $8 70, . $44 03

WELLSBORO'.—Tioga, Mrs. M. Baldwin, sch'p, Tokio, . 2 00

WEST JERSEY. — Deerfield Aux., B. R., Gaboon, . 25 00

WOOSTER. — Mansfield, Centennial Bd., . . . 53 74

ZANESVILLE. — Muskingum Aux., $10 35; Pataskala, $6 80; Zanesville, 1st and Putnam Chs., Miss'y, China, $47 76, ... 64 91

MISCELLANEOUS. — *Legacy*, Mrs. M. A. Lapsley, deceased, New Albany, Ind., $5000, interest on same to July 1, 1879, appropriated to school building, Lapwai, $218 75; Chicago, Ill., through Mrs. Jesse Whitehead, Treas. W. P. B. M., for printing press, for Nez Perces, $125; New York, C., $2; Philadelphia, S., for debt of Board, $50, T., $5, Tithes, $10; Pittsburgh, Pa., Miss Maddie H. Brown, for sch. building, Lapwai, 90 cts.; Romulus, N. Y., Miss S. Watson, $25; Springfield, Mo., for work, Dakota, $5 50; Wellesley, Mass., Wellesley College Miss. Soc., $14 79; Through Miss Loring: Churchville, Md., $5, Deer Creek, Harmony, Md., $7, Dover, Del., $5, Lackawanna Pres., $11 53, Mauch Chunk and Easton, Pa., $10 72, New Brunswick Pres., $31 39, Newton Pres., $78 52, Scranton, Pa., Dickson S. S., $2 50, Washington City Pres., $17 72, By sale of Scripture plants, &c., for Loring Wing, Beirut Sem., $100, Miss Barstow, Boston, Mass., for Beirut Sem., $5 ($274 38); Sale of Leaflets, &c., $7 54, ... 5738 86

Total for July, 1879, . . 10,309 84
Previously acknowledged, 3,659 01

Total from May 1, 1879, . 13,968 85

August 1, 1879.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

MEXICO.

Mrs. H. C. Thomson.

May 12, 1879.

A short time ago we had a letter from a little place about one hundred and fifty miles from Monterey, stating that two months before five persons had met together to celebrate worship, that now they are sixty in number, that being completely isolated from other Christians, they feel that they lack many things to be "perfect in the faith," that they are without religious books or other means of instructing themselves, and entreating Mr. T. in the name of the whole congregation to come to them. The letter bore several signatures. We know nothing of the origin of this movement, nor whose hand dropped the seed which perchance has just sprung into light. Mr. T at once sent them some books and told them that he hoped to see them on his way to Zacatecas to the Missionary Conference. They wrote back frantic with delight, eager for his arrival, and saying that the room they have hitherto rented is now too small for their growing numbers, and that, anticipating even a larger congregation on his coming, they have secured a better room.

We hear, too, of an evangelical priest not far away who is giving the people the pure gospel unmingled with the inventions of men. We hear that the people receive him gladly. Also in the little church of Cotorra, a man who held out on the question of being rebaptized for more than a year, at last came humbly confessing his Saviour, and asking for baptism for himself and several of his children.

We see that Lane Seminary is sending out a missionary to Mexico; oh, that he would come to us! Mr. T.'s labors of the past eighteen months are beginning to tell on a naturally very vigorous constitution.

If you please I should like to acknowledge through your columns the kindness of the Iowa ladies who sent us some little gifts by Miss Cochran. I prize them highly as expressions of their interest in our work and as love tokens between fellow Christians. We have been here so long that the peculiarities of the country have lost their novelty for us, until we hear Miss C.'s exclamations over this and that new object. We enjoy her enjoyment and many surprises.

INDIA.

Mrs. Warren.

Morar, Gwalior, Central Provinces, May 1, 1879.

The *Woman's Work* for April came last Saturday, and because of statements in it, I felt constrained to write you by the first foreign mail. We have entered upon the sixth year of our worship upon an open veranda, but not the veranda of our house. We worship in the bazar. Our house is three quarters of a mile from the bazar. If it had been wise for us to have had our service at our house, then the best room would have been used for it. We hold service in the bazar so that passers by may see us, and hear us, too, if they will. I beckoned to four men one Sabbath, who had stopped as they were passing along, and they came in and sat through the whole service.

In one of my letters last year I spoke of the amount, approximately, of collections that I had received here, up to that time last year. I think I specified the objects to which they were applied, namely, the tract society, the poor, the mission. I received no moneys for building the church. In my monthly report I make a statement of all moneys received. Now when *Woman's Work* comes and says that I have secured funds for the church, I feel troubled, for it looks as if I were not making correct reports to our mission. It looks as if I had told you what I was keeping from them. I believe my motive for speaking of the collections was to encourage ladies in the United States, who might happen to hear it, to beg too. I begged till I was weary, and still continue to beg. I have not asked for money for the church here. I know I would get some, but I would not like to have the people's money in hand without commencing at once to use it; and I could not commence to build a church with the means only partly given.

Now I hope I may not seem to you a grumbler in speaking of the two items: the veranda, and the church fund. I know how difficult it is to form any opinion of Indian matters from what one *hears*. I wish our Ladies' Board would send a missionary to India. It would pay.

. . . Now I only hope that this letter will be just what I have wished it to be—merely to *call attention* to those statements in the *Work*, and not as a complaint; for I love *my* Ladies' Board, as my little boy says, "*so much!*"

INDIA.

DEHRA, April 2, 1879.

I COULD not make you understand what opening a home box means to us dwellers in this far off land. This half way round the world shrinks wonderfully at such times, and home does not seem so very far off. The feeling of joy with which each article is examined, talked over, tried on, and finally folded away, does not hide itself away with the folded things. As long as a scrap of a home thing lasts it is a home thing still—a bond stretching far over seas to the dear home land. . . .

The dread of famine with which we began the year has passed away, at least in this part of the country. The rain which should have come in December and January, we have been having in March. Nice quiet gentle showers, just the thing to make the crops what they should be, and eatables have dropped back to their old prices. The first day the rain came, little Emily Richards, a wee wee child she is, came into the room where I was busy, and going over to the front door, lifting the *chick* which hung before it called out, in her soft childish voice, "See, see, it rains." "Yes, dear," I answered, "I see." "Are you glad?" again came the wee voice. "Yes, child, very glad." "I prayed God to make it rain, and now it has rained," said the unconscious little rebuker. "We'll now thank Him," said I as I gathered the small form close in my arms, my weak faith rebuked indeed by the faith of the little child. Ah, if we could only believe like that, we should be spared our moaning and worrying, and have more time and strength for the work God has given us.

I wish you could see how lovely Dehra is just now. It is indeed a gem with its settings of mountains round about. The late rains have washed all the dust out of the air and freshened up all the carpets of green. We have a great variety of flowering trees and shrubs, whose gay tops mingle their gorgeous beauty with the soft fresh green, and scatter to the breezes the sweetest, richest perfumes. The rose hedges are throwing out their wealth of bloom, and birds with bright wings are flashing out and in, building their nests. Last evening we drove out a little way from the station to the cool and quiet beyond. You may imagine how refreshing it must be after a day of the hum of schoolroom work. But there is ever one drawback to the real enjoyment of beautiful scenery, one

blot which seems ever to be there. Drive where you will and you come ever upon the beggars by the wayside; miserable wretched lepers, with their bodies scarcely covered with the dirty tattered rags which hang about them, with their too oftentimes handless stumps outstretched and their voices pitched to a piteous wail, there they sit ready for you. "*Mem Sahib, main bukha hine, main bukha hine,*" and this wail is kept up from the time you come in sight until there is no longer a possibility of making you hear, and by the time or before this sound dies out of your ears it again reaches you from the advance. I often think it no wonder that the great loving, compassionate heart of the Saviour was touched at such pictures of wretchedness, and I wish He might pass along here now.

PERSIA.

Miss Jennie Dean.

Oroomiah, Feb. 24, 1879.

I wish I could make all who are doing so much for our schools and churches understand and enjoy as I do, the advance being made by them. I realize that there has been a decided change even in the three years of my absence. Before I went away the whole care of the village schools came upon the missionaries. Now there is a school board; men chosen by the natives from among themselves, associated with two of the missionaries. The money appropriated for schools is placed in their hands for disbursement.

But the work most encouraging to me is, that women are beginning to work for women. Real Bible readers, chosen by the church, paid by Christ, not from the mission funds. The pastor of the Geog Tapa church thinks he could not carry on his church work without the help of the women. In the church membership of 150, two-thirds are women. They also visit neighboring villages, and one remarked to Mrs. Shedd, "We never thought that there could be women so near us who were so dark, so wholly unenlightened."

It is a great relief to find so many among the Nestorians ready and fitted to do the work. When I cannot visit some villages, as is my custom on Friday and on Sabbath, I am relieved to know that so many others are at work. I started for Chergoosha last Sabbath, going first to a place beyond, expecting to return in the afternoon. But just before reaching there a man came out and urged me to stop, and I had a very attentive audience of twenty men and fifteen women. We entered a house, and during service all sat on the floor; the men in real Persian style. They have a school, but no preacher. At the close of the meeting the young

men showed me how they were learning, by reading a few paragraphs in their Testaments. Every woman in the village could read. Many churches are enjoying revivals, one of them located in Tetrash, where the new church was built last fall. The boy who came for Mrs. Shedd to go out and visit them, said everybody in the village was being converted; but I suppose he meant that all seemed interested.

Are the people at home becoming so accustomed to encouraging reports from all quarters, that they think them half made up, or do they appreciate it? How strange it seems that every individual Christian is not anxious to have a share in the evangelizing of the world. There is a reaching out on every side, and soon Persia will be one of the links in the chain that circles the globe. Taking in the world is a great thought to me.

But our steady every-day work is the girls' school, where they are doing nicely now. It is evident that we must have a higher grade in the coming years, to meet the demands of the people. The boys in the village schools also demand raising. If only Miss Van Duzee and I can keep well we can do so much, as we have the language. . . . All through the year my Father has kindly led me. With what a loving arm He holds each one of His children, and keeps us just as safely on sea as on land; through dangers, heat and cold, safely all the way. And what a happy greeting we shall give each other in the beautiful home awaiting us! Do you think I will be able to tell you the names, and point out to you, one by one, those whom we have been permitted to lead into the way of salvation; you by your prayers and money, and I by more direct intercourse with them? Oh! we shall be so happy to see these saved souls coming up from such darkness and degradation. These Mussulman women, whose souls seem dyed in vice and sin of the lowest kind, may be among the number. How is it possible for one human soul to get down so low, while another reaches up even to the gates of heaven?

PERSIA.

Mrs. Shedd

(We have been permitted to extract the following from a letter of Mrs. Shedd's, and are sure all will be interested in the reading.)

Has Miss Van Duzee told you of Negris, who was long ago expelled from your school? Now she is coming to hear the word of God and she asks prayer. "I have greatly sinned, but now my heart is asking for Jesus, and I think He will receive me," is her language. She brings her daughter with her, poor miserable dirty creature that she is, but she has a soul and for her Christ

died. How wonderfully that thought adds value and beauty to the meanest and most wretched of God's creatures!

Yesterday I went out to Degala, where they are having large meetings and considerable interest. There seemed to be necessity for helping the women, and I went out to try to do what I could to help them to get into working order. I found Kasha Shimoon all awake on the subject, ready and glad to do anything. We arranged to have the women meet in the schoolroom, while the general meeting was held in the church. The room was full, and while I talked to them of what women owed to Christ, and of the duty and privilege of showing our love and our gratitude to our Saviour, they listened eagerly and responded in a way that made me feel that many of them only needed to be shown what to do. Kasha Tego of Geog Tapa and Kasha Shimoon then came in, and for some three quarters of an hour we listened to the simple, eloquent story of what the Geog Tapa women are trying to do for Christ. You would have felt rewarded for your long years of toil if you could have listened to that account. "Their works do follow them." The seed which you and Miss Fiske sowed in many hearts is springing up. The church membership among the women has more than doubled within the last eight years. There are now one hundred women in the church, and not one of these is allowed to be a drone in the hive. These one hundred divide the whole village, and each one takes her special charge, more or less, those outside the church. For these women they labor and pray as they find opportunity, at least once a week. On Friday these working women meet and talk over the interests of Zion, the pastor usually meeting with them.

Recently, last year I think, they chose six of the best women as deaconesses. Among these the church members are divided so that each has her own charge. They help the weaker sisters, instruct the ignorant, guide them in their efforts to extend the kingdom of our Lord, and last but not least, they settle all quarrels among the women. A few Sabbaths ago four of the women came to the pastor saying, "If you approve, we wish to go two and two to Tetrash and other near villages to teach and help the women on Sabbath." So they are going to scatter the light which freely they have received. The Kasha told many touching incidents and gave most earnest testimony to the value of these labors of the women. He said, "Without their help I could not do the work in Geog Tapa." You who have lived here and know how women are looked down upon, can understand how much this means. The Degala women were deeply interested, some wept aloud, and ten arose to express their desire to "go and do likewise." When Kasha Shimoon asked those who were willing to work for Jesus in this way to raise their

hands, every one responded. He then with the help of the sisters organized them for work. Six women were appointed and the church members divided among them. These divisions are to meet once a week and consult on the best way of reaching those outside, bringing them to church, and Sabbath-school, and prayer meeting. Every Friday they continue their regular meeting. I was much interested because this Geog Tapa movement is entirely of native growth. It has been a self-supporting church for some years, and has been unwilling to be directed by the mission, but it is cheering to see that there is life in the church. They are now in a pleasanter state, and we hope this church will work in harmony with others.

On our way out to the village we had quite an adventure, reminding me most forcibly that the Lord is our defence. Just as Shamasha Babil'a and I left the wall of the city we saw a woman hastening toward us. As soon as she came within hearing she begged us to go back, because the road was "seized" by three drunken Mussulmans; one of them is a desperate character, who has been the terror of the villages near which he lives, especially Degala. He has killed six men, wounded others, and in short is a notorious desperado. I asked the Shamasha if we should turn aside out of his way. He replied that it was better to go right on, as they were in sight staggering and gesticulating a short distance ahead; he added, "*Allaha bit tegbir*," "God will defend us." As they caught sight of us the terrible Manip drew out his pistol and loaded it, placing it in his girdle. My heart beat quickly, but the deacon's words, "The Lord will defend us," seemed whispered over and over to me as we rode slowly and quietly forward. Manip drew out his pistol and presented it. Shamasha Babilla, apparently not noticing the movement, very politely poured his peace upon him (salaam). Was it God who made that hand drop so suddenly and changed the angry furious creature into a smiling gentleman, bowing and begging our pardon? As we rode on, overtaking a party of ten men whom this lawless Manip had just put to flight, and one poor woman whom he had cruelly frightened, I felt that surely the Lord had been my strong tower of defence. On our return Kasha Shimoon came with us till we could see the city walls, but we met no more wicked or violent men.

A TRUE STORY OF PERSIAN LIFE.

In Lalawa there lives a poor Armenian woman. Several years ago her husband, a worthless fellow, turned Mussulman, and left her to shift for herself, with nothing to live upon and no means of making a living, and with four small children—three girls and

a boy—dependent upon her. This poor woman was raised in luxury, for her father was wealthy, and every want was supplied. After she was deserted by her husband, she might have lived comfortably had it not been for a prodigal brother, who wasted all their living in rioting and wantonness. When I knew them he was a pale and emaciated wreck of what was once a strong, healthy man,—wasting away with consumption brought on by riotous living. He had been a teacher in the city schools, with a good salary, and was reported to be a fine scholar; but he was then living in a cellar, eking out a scanty subsistence for himself and aged mother by teaching a half dozen boys. Nearly two years ago he died; then the mother went to live with this poor widowed sister, and made one more for her to support. But now the grandmother looks after the children, while the mother goes from house to house peddling, and two days in the week working in the public bath, waiting on the women who go there to bathe. Thus they manage to live on the poorest food and with the most miserable clothing. But the heaviest blow is yet to fall upon this already stricken woman. A relative had taken one of the little girls off her hands. Her oldest daughter is now about twelve years old, the age when girls in Persia are considered most attractive.

About three weeks ago, while the mother and grandmother were both away from home, a wicked Mussulman woman comes to the house, and with soft words, syren songs and fine promises entices this girl away with her, and takes her to a Mussulman harem in the house of the *muztaheed*. The mother and grandmother, on returning to their miserable abode, think that the girl has gone visiting, and two days pass before they find out where she is. Then what distress! for she is the same as buried to them, or even worse, for a Mussulman harem is but a den of wickedness, and now that these people have her in their hands they will be very slow to give her up. Immediately the Armenian high priest is informed of the affair, and he uses his influence with the authorities to get the girl liberated. One of the American missionaries intercedes with the governor of the city and province; the Russian consul is also working, and yet the girl remains in captivity—whether willingly or not I cannot say. What the end will be I cannot anticipate; but should she be liberated she would not be safe in Tabriz, but would be either enticed away again or carried off forcibly. She would have to seek refuge in some other city. One day her mother was permitted to see her. The women surrounded the girl and would not let the mother speak to her in her own language, but compelled her to speak in Turkish, so that they might understand; and then the girl was not left at liberty to answer her mother's questions of herself and undisturbed, but the women

prompted her, and she said just what they told her to say; so the mother left without getting any satisfaction at all.

But the saddest part of this sad story is that this distressed woman in her affliction has no Saviour to lean upon, no sure hope of anything beyond this life. She has been so long ground down by poverty and wretchedness that she seems but little above the animals. Several times she has been in my Sunday-school class and at our women's meetings, but nothing seems to make any impression upon her; she appears to be dragging out her life in sullen indifference.

Home.

"TWO AND TWO."

When more than eighteen hundred years ago Jesus sent forth the *twelve* disciples, "two and two;" perhaps the timid Thomas, and the impulsive and out-spoken fearless Peter; the logical James, and the loving John together; and yet again the *seventy*, "two and two," with urgent appeal that the "harvest truly was great and the laborers few;" He gave us a plan for missionary work in the home field that we have never been able to improve upon.

Direct personal influence is one of God's most gracious gifts, to be used and accounted for. In and close to the great centres we find life, and vitality, and interest, because of its centripetal force. There is power in numbers, strength in union, and inspiration in communion. Women meet frequently in the centres to talk, and plan, and pray. They are in constant sympathy with the work, and in constant communication with the workers. Dispatches are coming in from all parts of the foreign field. They attend Presbyterial and Board meetings, and are kept informed, interested, enthusiastic.

But how about the extremities? Is the heart blood warm enough, and the heart throb strong enough to reach and vitalize them? No. In the sparsely settled parts of our field there are many warm hearted, earnest Christian workers, who have never been able to attend a missionary meeting on account of distance and expense. Take a missionary meeting to them. We might write to such societies. A letter is a good thing, but a "living epistle" is better. The missionary periodical, and the religious newspaper with its missionary column are excellent helps—let us get them into every family—but a sweet, earnest *talk* about the work: what has been done, what is to do, practical plans and methods fresh from a warm Christian experience, will add value to letters and papers, will re-

vive many a discouraged heart, and give a fresh impulse to many a flagging society,—aye, it will be life for the dead in some cases.

Neither will the blessing be all on one side. There is a rich reward in such work. It is the rule, and not the exception, that such visitors carry away more than they take. And isn't it the Bible rule? "It is more blessed to give than to receive." In watering others, we are watered. After such a visit a letter is the most natural thing in the world. Soon the longing will come, as it did to Paul when he said to Barnabas, "Let us go again and visit our brethren, in all the cities where we have preached, and see how they do." And thus a lasting bond of sympathy will be established. Try it. N. M. S.

GOOD NEWS FROM DAKOTA.

Miss Shepard, a former member of the Missionary Society of Mankato, Minn., sends back to her many praying friends there such an interesting account of a ladies' missionary meeting held by the women of Dakota, that we cannot withhold its perusal from others. She says: "We arrived at Mr. Williamson's in time for the first meeting, and found the little mission church already crowded, there was no place for us except on the platform with the ministers. I was not sorry for this, as it gave me an opportunity to watch the faces of those men, who a few years since, were not only heathen but savages, gathered there from every mission station and church among the Dakotas, bringing greetings and receiving welcome. Many of them had come hundreds of miles with their families to attend this meeting, and as they rose one after another and spoke briefly, their eyes lighting up with intelligence, I asked myself, 'What but the power of the gospel could have wrought this change?' In the afternoon the house was given up for a woman's meeting, and it was here that my heart overflowed. As there were missionary societies in so many churches, we thought a general system of organization would help carry on the work, by way of correspondence, and the stimulus of a yearly meeting would also be of advantage. After the organization was completed, the President conducted the meeting, and it was one I shall never forget. Informal and brief reports were readily given after the reading of Scripture, then a few prayers were offered. The amount raised was given in each case. One society had raised over $50. Then the President called on the missionaries to speak to the women. When lastly she called on me my heart was full, and the burden of my thought was, "I am glad the Master has counted me worthy to work with and for these women." The next morning the sacrament was administered, of which nearly every one in the house partook, then a collection was taken and nearly every one gave something.

An English service was conducted by Mr. Ward of Yankton in the afternoon, which was followed by a ladies' prayer meeting for the missionaries, in which there was perfect freedom, and we felt that we had been truly strengthened and refreshed for the work of the coming year. The Indians pitched their tents around Mr. Williamson's house, and every morning and evening we could see them collected together in little circles, kneeling on the ground in prayer. It was a solemn sight."

What a rebuke to those in more favored lands, and to those who ignore the sacrifice of these noble missionaries! As the Dakota Presbytery is connected with the Synod of Minnesota at present, and as both the Presbyterian and American Boards have stations among the Dakotas, should not all friends of the cause remember these people in their prayers and contributions?

S. M. McGraw.

NEW AUXILIARIES.

Chicago, Ill., Howe St. Mission, Bible Class Mission Band.
Cottonwood Grove, Ill.
Galena, Ill., 1st Ch.
Galena, Ill., South Ch.
Morrison, Ill.
Trenton, Ill.

NEW LIFE MEMBERS.

Mrs. Anna P. Bird,
Mrs. E. P. Calhoun, of Syria,
Mrs. S. A. Campbell,
Miss Edna S. Cole, of Chieng Mai, Laos,
Miss Mary Edwards,
Mrs. Betsey Godfrey,
Mrs. Martha B. Heartt,
Mr. Philip Hinkle,
Nan In Tah, of Chieng Mai, Laos,
Mrs. Eunice W. Lambie,
Miss Anna Lockwood,
Mrs. I. S. Lovejoy,
Mrs. T. P. Mathews,
Mr. Joseph McCord,
Mrs. Elizabeth Milton,
Mrs. S. B. Moore,
Mrs. A. R. Osgood,
Mrs. Ann Parvin,
Mr. Preserved Smith,
Mrs. S. H. Thompson,
Rev. Jonathan Wilson, of Chieng Mai, Laos,
Mrs. Jonathan Wilson, of Chieng Mai, Laos.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to July 20, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE. — Bellefontaine, $10; Rushsylvania, $17 34, ... $27 34

BLOOMINGTON. — Bement, $11 99, Mrs. Wm. Hayes, H. M., $60, ... 71 99

CHICAGO.—Chicago, 1st Ch., Mrs. D. A. J., for N. A. Indians, *special*, $100, 2d Ch., $101 82, Mrs. Keep, H. M., $2, 3d Ch., sal. Mrs. Kelso, $100, 4th Ch., $10, Little Emma Gregg, "for Bibles for the heathen," $2 26, Bible Class of Howe street Mission, $3 30, 6th Ch., Miss Axtell, for printing press for Nez Perces Indians, $100, S. S., for same, $25, 41st st. Ch., sch'p, Rio

Claro, $30, A friend, for Mt. sch., Persia, $2 ($476 38); Lake Forest, $27, Young People's Society, $29 58, Steady Streams, $8 26, Dr. Gregory, for Mrs. Williamson, *special*, $1 ($64 84); Arlington Heights, S. S., for Burnt Brick, $4 72 (George, Willie, Addie, and Henry Olmstead, each 50 cents of this amount); Evanston, sal. Miss Bacon, $52 59, Young Ladies, for Miss Anderson, Chefoo, *special*, $20; Joliet, 1st Ch., $17; "Hyde Park Picnic," $5, . . $648 53

COLORADO.—Colorado Springs, Children's Bd., for Miss Cort, *special*, $40; Denver, Central Ch., $18, . . 00

DAYTON. — Oxford, Western Fem. Sem., Laos sch. build., $51 21, Gen. Fund, $35 30, 86 51

DES MOINES.—New Sharon, Mrs. Ralyea, . . . 5 40

DUBUQUE.—Dubuque, 2d Ch., Armor Bearers, sch'p, Dehra, ... 30 00

EMPORIA. — Arkansas City, Mrs. McClung, . . . 10 00

FORT DODGE.—Jefferson, Mizpah Bd., for Mission, Natal, South Africa, . . . 3 75

FREEPORT.—Ridgefield, Willing Workers, sch'p, Rio Claro, $26 26; Rockford, 1st Ch., Nimble Gleaners, for Laos sch. building, $40; Willow Creek Ch., $68, . 134 26

HURON.—Fostoria, sal. Mrs. Robertson, $15; Norwalk, $10, ... 25 00

INDIANAPOLIS.—Acton, $8 80; Hopewell, $22 75, Little Workers, $5 ($27 75); Indianapolis, 1st Ch., sal. Mrs. Van Hook, $94 38, 2d Ch., sal. Miss Eldred, $225 ($319 38), ... 355 93

IOWA.—Kossuth, sch'p, Chefoo, $25, Miss Cochran's outfit, $8, Thankoffering Mrs. A. C. S., $5 ($38); Spring Creek Ch., $2 60, . 40 60

IOWA CITY.—Dresden, $5; Malcom, $10, . . . $15 00

KALAMAZOO. — Constantine, sup. Lulli, Mynpurie, $12 50; Sturgis, $13; Three Rivers, sch., Kolapoor, $25, 50 50

KEARNEY.—North Platte, . 22 65

LANSING.—Alhion, $7; Homer, $5, both for Alaska, . . 12 00

MAUMEE. — Tontogany, for Laos sch. building, . . 25 00

MILWAUKEE.—Beloit, Mt. schs., Persia, $13 22; Ottawa, $2 30, . . . 15 52

MONROE.—Hudson, sal. Miss Ketchum, ... 10 60

OTTAWA.—Somanauk, $2 50; Union Grove Ch., B. R. or pupil, Petchaburi, $40, . 42 50

ROCK RIVER. — Edgington, $30; Geneseo, Emily Charles, for Mexico, $5, . . 35 00

SAGINAW.—Bay City, sch'p, Oroomiah, $17 61; Flint, $15; Saginaw, $50, . . 82 61

SAINT PAUL. — Minneapolis, Andrews Ch., pupil in "Home," San Francisco, *special*, $12, 1st Ch., sup. Mrs. Holt, $23 ($35); St. Paul, 1st Ch., $17 95, S. S., for Odanah Mission, $11 60 ($29 55), ... 64 55

SCHUYLER. — Bardolph, $9; Kirkwood, $3 50; Monmouth, $33 45; Quincy, $70, 115 95

VINCENNES. — Brueeville, $1; Evansville, Walnut st. Ch., The Messengers, sch'p, Gaboon, $5; Howsville, $6; Princeton, $11 20; Terre Haute, $1; Upper Indiana, $7 70; Vincennes, $6 65, . 38 55

MISCELLANEOUS. — Societies for Reports, $14; Sale of ferns, 55 cts., rent of map, 25 cts. ($0 cts.); Pewee Valley, Ky., Children for Home for Missionaries' Children, *special*, $10, . 24 80

Total for month, . . . $2052 54
Previously acknowledged, . 1980 41

From April 20 to July 20, . $4032 95

Included in sum given at Toledo was $50 from Mrs. Morton, Ypsilanti, Mich., to constitute two daughters life members.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *July* 20, 1879.